

NEW-YORK CHRISTIAN MESSENGER AND PHILADELPHIA UNIVERSALIST.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

VOL. III.

SATURDAY, OCTOBER 18, 1834.

NO. 51.

PUBLISHED SIMULTANEOUSLY IN NEW-YORK
AND PHILADELPHIA.

EDITED BY
T. J. Sawyer, A. C. Thomas, and P. Price.

P. PRICE, PUBLISHER AND PROPRIETOR.

TERMS.—Two Dollars per ann. in advance, or \$2.50 if not paid within six months. Publishing offices No. 2 Marble-Building, Chatham-Square, (foot of the Bowery) New-York, and No. 132 Chestnut-street, Philadelphia.

Letters to be addressed, (post paid) "P. Price, No. 2 Chatham-Square, New-York."

EXTRACT OF A SERMON.

BY MENZIES RAYNER.

From that time many of his disciples went back and walked no more with him. Then said Jesus unto the twelve, will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. John vi, 66, 68.

Propositions. 1st. That the apostacy or defection of some, or any number of persons from the religion of Christ is no argument—no sufficient reason why others should follow them, or imitate their example.

2nd. That no one can desert Christ, or abandon christianity and be a gainer by it: or without suffering a loss for which nothing can compensate.

* * * Many of the disciples went back—and what if they did? and what if there had been many more who had done so? This would be no certain evidence that it was right, and no good reason why others should do the same. We are not to follow a multitude, or any number of persons, to do evil. Examples—mere examples, even of the best of men, are not in all things a *certain* rule; for good men may err. Much less should the examples of the inconsiderate, the ungrateful, and the perfidious be imitated. Because some have left Christ and his religion, and have made ship-wreck of the Christian faith, is it a consequence that we ought to follow them in this measure? Rather, the use we should make of the apostacy or defection of others should be, to excite to more caution, and to a more careful and thorough examination of the subject ourselves, that we may not be deceived or led astray—that we may know the truth—be established in correct principles, and be ready always to give an answer to every one that asketh a reason of the hope that is in us.

If a man's worldly property be called in question, he will naturally be more than ordinarily careful in examining his title—the tenure by which he holds it. So when christianity is called in question—the richest legacy ever bequeathed to the world, and especially when any who have professed an attachment to its principles, turn from them, it should excite us to greater caution, lead us to examine more thoroughly the grounds of our faith, and of our confidence in it. Christianity claims of no man a blind belief of its doctrines. It invites inquiry, and shrinks not from the most critical investigation. The more closely it is pried into: the more scrupulously, yet sincerely, it is examined, the more evidently, we are persuaded, will it appear that it is founded in the wisdom, power, and goodness of God; and the more shall we be convinced that in adhering to it, we have not followed "cunningly devised fables."

* * * The proposition we are now considering is, that no man can desert Christ and his

religion without being greatly a looser by the rash experiment. Lord; says Peter, to whom shall we go? And to whom, I ask, can the sinner go who forsakes the savior? We are all sinners; this is a given point which none presume to deny. "If we say we have no sin, we deceive ourselves, and the truth is not in us. Jesus alone is the Lamb of God who taketh away the sin of the world. He of God is made unto us wisdom and righteousness, and sanctification, and redemption. He alone, in the influence of his religion—his gospel of the grace of God—can give us true rest and peace, and a hope full of immortality. He is the way, the truth and the life. Where can we go to find healing for our woes—a sovereign balm for the ills of earth—to cheer the gloom of adversity—disperse the clouds and darkness which hang around this mortal coast: light the way over the valley and shadow of death, and point to brighter scenes and fairer worlds. Where, but to the Sun of righteousness, shining in the glorious Gospel of the blessed God.

To whom, or where can we go for present comfort and happiness? The enjoyments of this world are fleeting and transitory, and chequered with many disappointments and sorrow. And were its felicities much greater than they are, and were they attended with much fewer inconveniences and inquietudes, yet the certainty of their short duration, ought to be sufficient to check us in our eager pursuit of them, and to convince us that they ought not to be the principal objects of the desire and attention of beings created for and destined to an immortal existence—destined to survive the ruin of all terrestrial things, and live for ever.

* * * Where shall we go, if we leave the religion of the Gospel? Shall we go back to the religion of *nature*, as it is called, or the religion of the heathen, with all its doubts, and with all its absurdities; and there sit down in the very region and shadow of death? Shall we return to *Judaism* with its types and symbols—the figures and emblems only of heavenly things? Or shall we embrace the doctrine of *Deism*, where boasted reason, independently of divine revelation, sits as chief director, offering at best but uncertain prospects, and a hope far from being "sure and steadfast," and full of immortality? Lord, to whom shall we go? thou, and thou only, hast the words of eternal life.

And here we may remark—if St. Peter, asked this question, and made this declaration at a time when Christ had, as it were, but just begun his ministry, and when christianity was in its infancy, unsupported by that flood of evidence of its truth and divinity which has since been poured in upon mankind—in the resurrection of Christ, the descent of the Holy Ghost, and the wonderful promulgation of the gospel, and the remarkable accomplishment of prophecies—well may we now adopt the same language and say—Lord, to whom shall we go?—thou verily hast the words of eternal life. Thy religion has stood the test of ages—has braved the fury of its enemies for eighteen hundred years.—The humble bush, though wrapped in the flames of persecution, has not been consumed: the gates of hell have not prevailed, and shall not prevail against it. The christian system still stands as a city on a hill, which cannot be hid, and which can never be demolished. It is of

the Lord's founding, and Jehovah will defend the same forever.

* * *. I must still be allowed to give the subject another brief application. I would apply it to the doctrine of *Universal grace*. Now if there should be any who have professed faith in this doctrine, but like the faltering disciples of old—on account of any difficulties or discouragements, turned away from this heavenly system of truth and grace—the world's last and only sufficient hope—Let me ask you my Universalist brethren, in the name of Jesus, will ye also go away? will ye desert or give up the cause of God's eternal truth and love? What is your reply! Is it not like that of Peter—To whom shall we go? If we could think of leaving the doctrine of impartial grace, what other sentiment or system shall we adopt in its stead? Shall we go back to what is idly called the *Mother church*, with her Pope and her Prelates—her cardinals and Friars—her prayers to the *Virgin*, and other canonized saints—her transubstantiation, priestly absolution, and purgatorial purification? What has that system ever done for the world? Let crusades, inquisitions and massacres tell.

Shall we go back to the orthodox doctrine (pardon the term) of fallen angels—a personal, immortal, malignant Devil—an angry, revengeful Deity—and a hell of endless torments for a large portion of mankind? What has this system of doctrine done for the world? It has been taught for ages—Has it led people most to love, or to dread their Maker and heavenly Father? Has it united christians in friendship and fellowship, in good will and heavenly charity? Nay, has it made them honest?

To whom then, or to what shall we go, if we leave Universalism—the doctrine that Jesus shall reign till every enemy shall be destroyed—the doctrine of the reconciliation and restitution of all things, the doctrine which proclaims good tidings of great joy, which shall be to all people—the doctrine, and the *only* doctrine which in its genuine spirit and influence, brings, and ultimately must bring, universal peace on earth, and good will among all men—the doctrine which, in the truest and fullest sense, "hath the words of eternal life."

Believing this sublime doctrine to be emphatically, the truth of God—which shall stand, though the heavens fall, and the earth pass away—may we cleave to it, defend it, support it, and live it, in all its healing, renovating, and sanctifying influence, to our comfort and joy, and to the glory of God in the highest.—Amen.—*Christian Pilot.*

UNIVERSAL AND SPECIAL SALVATION.

Who is the Savior of all men, especially of them that believe.

1 Tim. iv, 10.

In the first clause of this passage, God is declared to be the 'Savior of all men,' without distinction. A similar sentiment is found in Jude, 3, stated in this language. Beloved when I gave all diligence to write unto you of the common salvation,' &c. Belief in this salvation is declared in the same verse, to be the 'faith once delivered to the saints.' In other places it is denominated the 'faith of the gospel,' because the foundation for such a faith is there made known.

In the first part of the Epistle whence the scripture at the head of this article is taken,

Paul assures his son in the faith that 'God will have all men to be saved,' and in this place he declares such an event to be certain. Proof of the same fact is found in many parts of the Holy Book, where it is said of God that he 'worketh all things after the council of his own will—he doeth his will and pleasure,' &c.

In the common use of scripture language the certainty of the fact is here stated as though the work was already completed. God 'is the Savior of all men.' We do not infer from this expression that all are now in a condition of salvation. Neither do we consider the objection valid, that this cannot be true, because some are not yet saved. All things are present with God. With him there is no time past, present or future. What is true with him now, eternally was just as true, and never can be more so. And that which to us is future, is declared with him as being present. Hence the apostle asserts that 'he is the Savior of all men,' because the period will arrive when such shall be the fact. But if any portion of our race are to be forever excluded from the salvation of God, how can it be truly said 'he is the Savior of all men.'

But it has been argued that the qualifying term 'especially' makes a limitation, and destroys the universality of the first member of the sentence. This looks to us like illogical reasoning. It is certainly unscriptural. Let us examine the use of this word. The Psalmist says, 'I was reproached among all mine enemies, but especially among my neighbors.' (Psa. xxxi, 11.) Will it be said that because David was hated especially of his neighbors, therefore he was not reproached among all his enemies. It would do violence to the subject. 'As we have therefore opportunity, let us do good unto all men, especially unto those who are of the household of faith.' (Gal. vi, 10.) Does the special exhortations to 'do good unto the household of faith,' lessen the exhortation to do good unto all men as opportunity offers? Does it destroy all such obligation? 'But if any man provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel.' (1 Tim. v, 8.) The same use of the word is found in the 17th verse. 'The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books but especially the parchment.' (2 Tim. iv, 13.) Who would suppose that the word 'especially' applied to the parchment would destroy the request for Timothy to bring the cloak and books? Would he or any one else infer that the specification of one article with some degree of evidence, would destroy in any sense, the general request for the books and cloak.

In exact accordance with this use of the word is the language we are considering. *God is the Saviour of all men and the special Saviour of believers.* Those who believe in Him, in His Son Jesus Christ, the Saviour of the world, and the salvation by Him communicated to the world, enjoy a paramount degree of happiness. They have a *special salvation*. So saith the apostle, 'We that have believed do enter into rest.' The believer partakes of the heavenly kingdom, has an antepast of all its joys, which enables him to triumph over the world, its sins and miseries, and rest in prospect of the glorious display of God's power in effecting the salvation of all men.

This special salvation the unbeliever can never enjoy while in that character. And yet God 'is the Saviour of all men.' All the difficulty in the way, if any there be, is done away by these two passages of Scripture. 'God will have all men to be saved, (how?) and come to the knowledge of the truth' and 'his counsel shall stand, and he will do all his pleasure.' When all men 'come to the knowledge of the truth,' unbelief will be destroyed, and the truth to a

world will be clear that **God is the Saviour of all men.** —*Impartialist.*

MEEKNESS.

Mr. Editor—I have long been of the opinion, that of all the excellent virtues which adorn the christian character, meekness is one of the most valuable. It is an undeniable fact, that this estimable quality is too generally undervalued by a large portion of the christian community; especially by those who value themselves on the points of honor. Those who have been accustomed to retaliate on their malicious foes, and have never experienced the satisfaction which meekness yields to the forgiving bosom, know not how to appreciate its value. It is the opinion of some, that to be un revengeful when they receive ill treatment, is the height of meanness and servility. But could they be convinced, that true fortitude consists in patiently enduring those evils which infuriated demons are ever ready to heap upon them, they might cause to change their unfavorable opinion of this heavenly and benign principle. It is not to be denied, that meekness, rather requires us to suffer wrongfully, than to do wrong. The meekness of a christian does not, however, prevent him from seeking redress, when abused, but it enjoins on him the propriety of seeking it in a mild and becoming manner, with sweetness of temper, not with harshness and violence. If we cultivate the spirit of meekness, it will be conducive to our felicity in this world. '*Blessed are the meek for they shall inherit the earth.*' A person that is truly meek, is free from wrath, strife, malice, envy, and all those murmuring and turbulent passions, which characterize the revengeful man, and often gain a complete ascendancy over him. In meekness, is included evenness of mind and softness of temper; it patiently endures the wrong without attempting or meditating revenge. Let it not be added, in order to vindicate the propriety of retaliation, that meekness is not consistent with greatness of mind, unless it can be satisfactorily proved to be inconsistent with every manly quality. Who are the most unjust characters in the world? Are they those that are enraged at opposition, moved by trifles, vexed at difficulties, and overpowered by the violence of passion? Are they those who are impatient under misfortunes, sacrifice their reason to their resentment, who through the heat of their passions, plunge themselves into a series of misfortunes? I believe persons of this description, never arrive at true greatness. They make a noise and bustle, and their names may be famous for a season, or perhaps enjoy a twelve-month immortality, but never can such persons arrive at true glory. While those, who are above seeking revenge at every trivial offence, and are calm under grievous misfortunes, self-possessed when encountered by a host of difficulties, serene under sufferings, firm in the midst of danger, and are never turned aside by the sudden starts of passion, but pursue their object in an even course; these are the persons who have acted the most distinguished parts on the theatre of the world, and their names have been transmitted to us with shining lustre. It will be readily perceived, and cheerfully conceded, by those who are in the least acquainted with the history of man, that the spirit of meekness is an important ingredient in the most useful and exemplary characters. As poor and despicable as this glorious quality is thought to be by some, who by an abuse of language are styled *men of honor*, it has characterized celebrated generals, and renowned philosophers of remote antiquity. If we consider Moses, as a man of genius, a writer, a statesman, or a general, his character will stand high in our estimation. And who was ever more distinguished in very ancient times for his meekness? In the Scripture of the Old Testament, he is emphatically declared to

be the meekest man on earth, and he certainly had the most severe trials of his temper. He stood at the head of an unpolished and obstinate multitude; and in this unpleasant situation, he displayed a wonderful degree of meekness, firmness, calmness and moderation. In the New Testament is portrayed the character of Jesus Christ. We find him deficient in no quality or accomplishment, that can exalt or adorn human nature. And is not meekness a prominent feature of his character? a leading trait of his mind?—When he was reviled, he reviled not again; when he was persecuted, he did not retaliate; but committed himself to Him who judges righteously. And when about to experience the bitterness of an unmerited and ignominious death, no virulent expressions escaped his heavenly lips. His language bespoke the feelings of a benevolent mind; retaining its character amidst all human insults, surrounded by unnumbered enemies, and in the anticipation of death, He prayed for his persecutors and murderers, saying: "Father forgive them, they know not what they do." Here is a character possessed of more genuine greatness and true benevolence, than any other who ever appeared on the stage of the world. Here, forbearance and forgiveness glow with immeasurable beauty. Here, meekness appears, as it is, essential to moral sublimity; and without meekness, the perfections of his character would have been totally destroyed.—*Maine Christian Intelligencer.*

SHORT SERMON.

For as much, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death—that is, the devil—and deliver them who, through fear of death, were all their life-time subject to bondage.

Heb. ii, 14, 15.
The word 'children,' in the text, unquestionably refers, primarily, to the descendants of Abraham, called the Jews. They are particularly referred to throughout this whole epistle. But without any great stretch of fancy, or injustice to the truth, we may apply it to all men. All are addressed in this character by our common Parent, God. The apostle most certainly does not mean to confine the words to the Jews, for he has asserted that God hath put no difference between Jew and Gentile—and that the Gentiles shall be fellow-heirs with the Jews, to God's promise in the gospel.

God hath made of one blood, all nations of men—and he has pronounced all flesh to be as grass. As all sprang from the man whom God created, they must be regarded as children of the Most High.

The second branch of this subject teaches us, that Christ, for a benevolent purpose took not on him the nature of angels, but the seed of Abraham, or was made like unto the human family. What the object of this was, we will notice in a few particulars.

1st. That through death he might destroy him who hath the power of death, that is the devil.

Common opinion teaches us that the devil will live for ever, and torment many of the race of Adam. But this notion is fully confuted by that member of the text which announces the destruction of his satanic majesty.

No sentiment is more plainly and unequivocally asserted, than the destruction of satan. But the text does not only assert, that the devil shall be destroyed, but also declares that his works shall be destroyed. 1 John iii, 8. 'For this purpose the Son of God was manifested, that he might destroy the works of the devil.'

What are his works? Ans. 1st, Deception. 'He is a liar,' 2d, Rebellion. 'He sinneth from the beginning,' 3d, Destruction. 'He is a murderer.' How pleasing the thought, that the author of all evil will, together with all his works, be eternally destroyed! Death and its

terrors will be annihilated, when all men are brought into the immortal state of existence. The works of the great adversary of men will be finished, when all shall know the Lord. Then they shall not hurt, nor harm, nor destroy in all God's holy mountain.

Again. Another prominent reason why Christ was made like unto his brethren is, that he might deliver all from that bondage which is occasioned by the fear of death. The text says, 'And deliver them who, through fear of death, were all their lifetime subject to bondage.' But how is this work accomplished? Ans. By revealing the doctrine of the resurrection and subsequent happiness of all men, by making known the character of God—by giving us that hope which is as an anchor to the soul. All are in bondage through fear of death. Christ will deliver all 'from the bondage of corruption, into the glorious liberty of the children of God.'

O rapturous thought! Cheering anticipation! Yes, I shall meet all the companions of my former days, my wife and children whom I have followed to the grave, and with the whole human family, I shall sit down in the kingdom of God, with good old father Abraham, Isaac, and Jacob, and be eternally employed in praising God. Amen. Hallelujah, Amen and Amen.—Universalist.

SALARIES OF METHODIST PREACHERS.

Much has been said of the limited salaries received by Methodist Preachers. The opinion had very generally obtained, that they were the only class of ministers who literally followed the apostolic method of "taking neither purse, nor scrip," but actually trusted to the kindness and benevolence of those, wherever night-fall overtook them, for food and lodging. People are beginning to find out that but few clergymen fare better than those of the Methodist Church.—The following particulars on the subject, will be found interesting. We copy from the Magazine and Advocate. They are extracted from a letter of Dr. S. S. Schmucker, of Gettysburg, Pa., published in vindication of a work by him entitled "Popular Theology," in which he alluded to the plan for supporting travelling Preachers, and which was pronounced a "misrepresentation."

In a recent work, termed "Popular Theology," I felt it a duty, when discussing the different modes of ministerial support in Europe and America, to mention also that of the Methodist church. I have known many members of the Lutheran Reformed and Presbyterian churches, who lightly esteemed their own pastors, because they had been stigmatized as money preachers by some disingenuous circuit-rider, who was himself receiving a larger salary than they. I therefore deemed it a duty, not indeed to "misrepresent" the Methodist system, but to let the truth be known. In order to commit no error, I quoted the very words of the Discipline, referring to the page and section, and even specifying the edition contained in my library, that of 1825; and omitting nothing which I found on this subject. The relevant passages in the Discipline are the following:

Part 2, Section 4. (pp. 171, 172.) I. The annual allowance of the travelling preachers shall be \$100, and their travelling expenses.

II. The annual allowance of the wives of travelling preachers shall be \$100; but this provision shall not apply to the wives of those preachers who were single when they were received on trial, and marry under four years, until the expiration of said four years.

III. Each child of a travelling preacher shall be allowed \$16 annually to the age of seven years, and \$24 annually from the age of seven to fourteen years; and those preachers whose wives are dead, shall be allowed for each child annually a sum sufficient to pay the board of such child or children during the above term of years: nevertheless this rule shall not apply to the children of preachers, whose families are provided for by other means in their circuits respectively.

IV. The allowance of superannuated, worn out and supernumerary preachers, shall be \$100 annually.

V. The annual allowance of the wives of superannuated, worn out and supernumerary preachers, shall be \$100.

VI. The annual allowance of the widows of travelling, superannuated, worn out and supernumerary preachers, shall be \$100.

VII. The orphans of travelling, superannuated, worn out and supernumerary preachers, shall be allowed by the annual Conferences, if possible, by such means as they can devise, \$16 annually.

Part 2. Section 5. (p. 179.) It shall be the duty of said committee or one appointed for that purpose, who shall be members of our church, to make an estimate of the amount necessary to furnish fuel and table expenses for the family or families of preachers stationed with them, and the steward shall provide by such means as they may devise, to meet such expenses, in money or otherwise: provided the stewards shall not appropriate the monies collected for the regular quarterly allowance of the preachers to the payment of family expenses.

Part 2. Section 5. (p. 177.) It is recommended by the general Conference to the travelling preachers, to advise our friends in general to purchase a lot of ground in each circuit, and to build a preacher's house thereon, and to furnish it with, at least heavy furniture, and to settle the same on trustees, appointed by the quarterly meeting Conference, according to the deed of settlement in our form of Discipline.

p. 177. "The general Conference recommend to all the circuits," if not able to build a preacher's house, "to rent one for the married preacher and his family—and that the annual Conference do assist to make up the rents of such houses as far as they can, whea the circuit cannot do it."

Now let it be remembered that these are literal extracts from the Discipline, and are all that I find on the amount and contingencies of ministerial salary. Take an average case, say a minister with a wife and five children, two above and three under seven years, and what is his salary at the above rates? The table expenses, that is, provisions of every kind to board the family, omitting the youngest child, at the rate of \$1 per week amounts to \$312, house rent \$60, travelling expenses to conference and on his circuit \$25, the additional allowance for himself, wife and children \$296; in all \$693. If his family is larger his salary increases; if smaller it is diminished in the same ratio. If he keep domestics their boarding is found. If provisions rise in value, or he resides in a city, he loses nothing; his salary rises with it. An individual minister in a neighboring city, I am credibly informed, receives \$1000 in money, for his table expenses and house rent alone, beside all the other allowances above detailed! I will not say it is too much, but merely state the fact as an example of the rise of table expenses and house rent. Now what denomination of Christians is there in our land, whose ministers generally would not gladly accept this provision? Especially as the prospect of receiving the amount promised, is probably at least as good as in other churches. If the salary promised to other ministers is not made up by the congregation, they lose it all. But if all the collections and subscriptions, public and private, by the minister, and by the steward (which the Discipline says, sometimes overrun the above allowance) do not together amount to his salary, he reports the deficiency to the annual Conference, and receives from other funds either the whole or part of it, as the dividend for that year may allow. Besides all this, says the Discipline, "there are many occasional distresses of our preachers or their families, which require ad-

ditional allowance, "lest their hands would hang down," or they be constrained to depart from the work. p. 174. Again, if the above minister become disabled, even in the first year of his ministry, his own allowance runs on, for life, and for six month's service he may possibly receive his salary for twenty or forty years. And not only his own salary thus runs on, but after four years from his reception as a preacher, the allowance of his wife also runs on for life, even if he is disabled from preaching. And finally on his death, his wife receives the same sum as before, and his children \$16 each, as near as the funds will admit. These, fellow-citizens, are the explicit provisions made by the travelling preachers, in the Discipline, in behalf of themselves; for let it not be forgotten, that the local preacher, however faithful or able, receives not a cent. The itinerants, who engross all the legislative power of the whole church, have thought best to keep all the money to themselves; thus virtually pronouncing the services of local preachers undeserving of any reward, as they also do both them and all lay members unworthy of a seat or vote in their legislative juries.

New-York Christian Messenger and Philadelphia Universalist.

As the third volume of the Messenger is now drawing to a close, it is proper we should call the attention of patrons and the public to our proposals for the fourth volume. We ask for their patronage to it, and interest in its behalf, with the greater confidence at this time, as the paper may now be regarded as permanently established. And it is with much pleasure and gratification that we recur to the steady and flattering increase of its subscription—to the many private and public commendations which the paper has received, as an evidence that the exertions bestowed upon it in the past have not been fruitless, and that it is not an unworthy co-adjutor in the glorious cause in which it is engaged.

In the prosecution of our labors on the 4th volume, no material change will take place in our course, from that which has characterized the preceding ones, other than to avail ourselves of every improvement which may suggest itself, in the spirit and manner of treating the great subject to which the paper is devoted, and which may be within our power. It has been the constant aim of its conductors, and will continue to be, to give it that character and standing, which shall entitle it to respect from its opposers, (whether it receives it or not,) and which shall secure to it the most perfect confidence of its friends—to make it in short, what it professes to be, a *Universalist paper, in truth and verity.*

They would come, so far as in them lies, in the spirit and power of that religion which they delight to honor—which shown so conspicuously in the life of Him who should be the pattern and guide of us all—a religion of love, of kindness and of charity, and say to their opposing brethren on the great question of the final destiny of mankind, "Come now and let us reason together." They may at times be thought severe, but it will only be in circumstances when great plainness of speech is called for; and even this plainness will be grounded in the best of wishes for the well-being of the opposer.

In addition to the ordinary course of such a work, an interesting discussion is now in progress in its columns, between Rev. Ezra Stiles Ely, (Presbyterian,) and Abel C. Thomas, (one of the editors,) on the all important question, "Is the doctrine of endless misery taught in the holy scriptures, or, do they teach the final holiness and happiness of all mankind?" We feel justified by the circumstances in the case, in saying that no controversy was ever conducted for the length of time, in a better spirit than this. It has been read with a deep and abiding interest, and so long as it preserves its present spirit and character, it will continue to be sought for with avidity.

In the general conduct of the paper, no exertions will be spared to preserve, and even extend, the favorable character which it has thus far sustained. And in return, we respectfully ask of its friends, a continued, and if consistent, increased effort to extend its circulation. Although it is prospering, and its continuance is sure, it still needs additional support to reasonably compensate its conductors. And if they have been faithful at all to the duties of their station, we believe it will not be in the hearts of *Universalists* to turn them away empty handed. Let every friend then remember it substantially in the way of increase to its patronage. They all know the necessity of sustaining a work of the kind in the important locations which this occupies. They have given a nett gain of about 900 on the present vol.; and shall we not look for at least the same on the next? The first No. of volume 4, will be published Saturday, Nov. 1, 1834.

TERMS.—The "Messenger and Universalist" is published every Saturday, simultaneously in New-York and Philadelphia, in royal quarto, at \$2 per ann. in advance, or \$2.50 if not paid within six months. Publishing Offices, No. 2 Marble-Building, Chatham-Square, foot of Bowery, N. Y. and 132 Chestnut-st. Philadelphia. Letters to be addressed "P. Price, 2 Chatham-Square, N. Y." post paid.

Original.

GOSPEL.

The term Gospel signifies good news, a good message, glad tidings. It is so rendered Luke ii, 10, Acts xiii, 32. It is also called 'the Gospel of peace,' (Rom. x, 5,) because it proclaims peace to the world; 'the Gospel of salvation,' (Ephes. i, 13,) because it contains salvation for all mankind; 'the Gospel of the grace of God,' (Acts xx, 24,) being a declaration of love and favor to a lost and dying world; 'the Gospel of the kingdom,' (Matt. xxiv, 14,) proclaiming the power and the dominion of the Messiah. In fine, the Gospel contains the most glorious news ever communicated from heaven to man. It breathes peace and good will to all the human family. It is certain, therefore, that the popular doctrine of endless suffering cannot be true. Let a parent hear such news, and then go home and sit himself down amidst his family, and call around him his companion and little ones. Then let him apply the doctrine where it ought to be; let him consider himself and whole family as the victims of the everlasting wrath of his God. Then let him ask himself if such tidings are joyful. Or take the sentiment in a more favorable light; let a father be assured of his own eternal welfare, and of all his family and kindred, and he must be selfish indeed, if he has no love for the rest of the world, and does not desire their salvation to be as sure as his own. Indeed, if there is no hope for the world, there is none for a single being. A father who would render a part of his offspring miserable, is likely to make the whole wretched. There is no dependance on one who uses his power to increase human suffering. No one can predict, to any certainty, the extent of his tyranny. As in the government of earth, where a despot reigns, there is no safety for any of the subjects; so in the government of God; if he be a tyrant, he may dash all worlds into confusion, and utterly destroy all the beings he has formed. If, therefore, we do not admit salvation for the whole, we cannot consistently admit salvation for any of the human race. No one has a right to believe he shall be saved, while others, equally the offspring of God with himself, are lost. Indeed no one can firmly believe such a sentiment. He will always have doubts, and these doubts will render him wretched, whenever his views are called up to his mind. He alone, therefore, has a well grounded hope who believes in the emancipation of the whole human family. For such a hope, let all search the Scriptures, as for hid treasures and they will not search in vain.

C. S.

tion of the kindness of the Lord, by calling to our aid its most striking resemblance in the character of an *earthly Parent*. From the first dawning of light which rests upon the infant form, he becomes the object of paternal solicitude and kindness. Schemes for the protection, support, improvement and usefulness of the helpless and dependant babe, begin at once to occupy the parent's thoughts. He plies the hand of industry--he enters the doubtful field of speculation--he ploughs the mighty deep, all with the pleasing anticipations of gaining a competence to promote the welfare of his offspring, and secure their comfort and respectability at the period of maturity.

But look once more and behold the parent when disease invades the domestic circle, and paleness settles upon the infant cheek. With what anxiety does he observe even the slightest change. With what deep solicitude does he watch over the bed of sickness, while his heart hangs trembling between hope and fear. See, also, the fond, the doating, the affectionate mother; who had cherished the pleasing hopes of the future greatness of her darling child. Her bosom heaves at every sigh, and her heart responds to every groan. Most gladly would she bear the pains of her sick and enfeebled innocent, and snatch the feverish flame from the cheek of the infant sufferer! At the gathering of livid pallor, her heart trembles within her, and her grief is ready to burst at every pore. But the scene changes--the burning fever recedes. At the return of health, joy brightens upon the paternal countenance, and gratitude to heaven swells the heart with delight. Thus the whole soul of the parent is bound up in the welfare of the child.

Kind reader, God is the Father, and you and I are the Children. Yes, even the whole vast race of man belong to this same family. "For have we not all one Father?" Yes, "for God hath created of one blood, all nations to dwell on the face of the earth." Man was created upright, but he had sought out many inventions, and involved himself in wretchedness and misery. He was without hope. Not one solitary ray of light shown across his path, to cheer him through the dark valley of the shadow of death; but all was dark forebodings. Amid all this gloom whither could he bend his weary steps? Where could he fly?

But hark! what voice is that he hears amid the stillness of the night? It is the voice of an angel, saying, "fear not for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord." He has come to seek and to save that which was lost; to publish the glad tidings of eternal mercy; and to show forth "glory to God in the highest, and on earth peace, and good will towards man." Well may we exclaim with the pious Psalmist: "How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings."

Friendly reader, do you put implicit faith in the loving-kindness of the Lord? If you do, then must you be happy. On this mighty rock you can stand erect amid the accumulated ills of life, regardless of every assault of error. The bleak winds of adversity may play about you, leaving you unharmed. You may encounter the sweeping blast of fanaticism, or the pestilential vapors of Partialism without injury. The cold and dreary waves of skepticism may beat against the foundation of your hopes, but based upon the Rock of Ages, you can smile amid all the commotion around you, and still joy and rejoice in the God of your salvation. "I will mention the loving-kindness of the Lord, according to all that the Lord hath bestowed on us."

Hudson, N. Y.

THE SABBATH.

A writer in one of the European Magazines, in a beautiful article upon Ornithology, makes the following remarks on the singing of birds on Sunday.

But although birds do certainly sing on Sunday, behavior with our small, gentle Calvinists who dearly loved them, caused some doubts of their being so innocent as during the week days they appeared to be, we cannot set down their fault to the score of ignorance. Is it in the holy superstition of the world wearied heart that man believes the inferior creatures to be conscious of the calm of the Sabbath, and that they know it to be the day of our rest? Or is it that we transfer the feelings of our inward calm to all the goings on of nature, and thus imbue them with a character of reposing sanctity existing only in our own spirits? Both solutions are true. The instincts of those creatures we know only in their symptoms and effects--and the wonderful range of action over which they reign. Of the instincts themselves--as feelings or ideas--we know not any thing--nor ever can know; for an impassable gulf separates the nature of those that are to perish from ours that are to live forever. But their power of memory, we must believe, is not only capable of minutest retention, but also stretches back to afar--and some power or other they do possess that gathers up the past experience into rules of conduct that guide them in their solitary or gregarious life. Why, therefore, should not the birds of Scotland know the Sabbath day? On that day the Water-Oulet is never disturbed by the angler among the murmurs of his own waterfall--as he flits down the banks and braes of the burn, he sees no motion--he hears no sound around the cottage that is the boundary of his farthest flight--for "the dizzying mill-wheel rests." The merry nodding rooks, that in the spring time keep following the very wheels of the ploughman--may they not know it to be Sabbath, when all the horses are standing idle in the fields, or taking a gallop by themselves round the headrigg? Quick of hearing are birds--one and all--and in all the actions of their lives are obedient to sound. May they not, then, do they not connect a feeling of perfect safety with the tinkle of the small kirk bell? The very jay himself is not shy of people on their way to worship. The magpie, that never sits more than a minute at a time in the same place on a Saturday, will, on the Sabbath, remain on the kirk-yard wall with all the composure of a dove. The whole feathered creation know our hours of sleep. They awake before us, and ere the earliest laborer has said his prayers, have not the woods and vallies been ringing with their hymns? Why, therefore, may not they, who know, each week day, the hour of our lying down, and our rising, know also the day of our general rest? The animals whose lot is labor, shall they not know it? Yes; the horse on that day sleeps in shade or sunshine without the fear of being disturbed; his neck forgets the galling collar, "and there are forty feeding like one," all well knowing that their fresh meal on the tender herbage will not be broken in upon before the dews of next morning, ushering in a new day to them of toil and travel.

Godliness is the high-way to happiness, the good old way that hath ever been beaten by all those saints that now find rest unto their souls. What Aeneas Silvius said of learning, may much more be said of religion and righteousness. Vulgar men should esteem it as silver, noble men as gold, and princes should prize it above their chiefest pearls.—S. Clarke.

Complaisance renders a superior amiable, an equal agreeable and an inferior acceptable.—Addison.

MESSENGER & UNIVERSALIST.

SATURDAY, OCTOBER 18, 1834.

The services in the Orchard-st. and Greenwich Churches, will commence in the afternoon at 3, and in the evening at 7 o'clock, until further notice.

Philadelphia Association.

The Philadelphia Association will meet at York, Pa. on Saturday, October 25th, and continue in session two days.

A New Association will be held and organized at Reading, Pa. Oct. 21st and 22d.

THE PRIZE TALE.

We have the pleasure to acquaint our readers that the Premium offered in No. 33 of the present volume of the Messenger has been awarded to a Tale, entitled "The Sacrifice: A Clergyman's Story," from the pen of our well known correspondent, Miss J. H. Kinney. It will be given entire in No. 1 of vol. 4. We doubt not it will be read with much interest. But we will not attempt to foretell the feelings of our readers.

We should, perhaps, here remark, that we find a misapprehension has arisen in some instances, in regard to the time limited for the return of MSS. We deem it necessary also, to state, in relation to the articles received, that altho' they may come as fully within our purpose as could reasonably be expected from the manner in which our wishes were expressed, yet they do not take the range we more especially desired and intended. We speak not now of their merits of composition, or of their deep and thrilling interest, but of their peculiar adaptation to the special object we had in view. We are willing to take the fault, if any, to ourselves, as we relied too much, perhaps, upon the vivid impressions on our own mind, of what we wanted, to define the subject so clearly for competitors, as we should have done. Our primary object was to get an appropriate and comprehensive Tract, which should present in the most striking light the absurdity and injustice of the charge of evil tendency upon Universalism, and throw it back upon our accusers, where it belongs, combining clear and conclusive arguments in favor of the doctrine, and presenting the whole in the form of an interesting tale, which we could publish through the Messenger, as a very suitable article to commence the volume with, and also to enable us to get it up at a low rate in pamphlet form, by using the same type as prepared for the paper. In this way we thought a highly interesting and very powerful advocate of our doctrine might be sent abroad, which could preach in many places and to many persons, widely separated, at one and the same time. A testimony in behalf of a traduced sentiment, which would find its way into many hands and many situations, by gratuitous distribution, which preachers or papers would never reach.

With these views and feelings, and wishing, also, to afford an opportunity of competition, if they are inclined to improve it, to those who have been disappointed in this, by misapprehension of time, or unavoidable circumstances, or who may have been compelled to write in haste, we have thought it advisable to offer, as we have done in another column, a Second Premium. We believe the one now proposed will admit of a plot so diverse from the first, that it will not interfere with that, or prevent the writers on that from competing for this. We have one or two MSS. received on the first, which we should be happy to retain and present to our readers at some future time. But under the circumstances, the writers will have the privilege of withdrawing them, to re-moddle or re-arrange, for the second, if they choose it. We think, however, they can strike out a path sufficiently new, to save themselves from the charge of sameness in the two.

P.

SAMUEL HUBER.

We stated, in our 46th No. upon the authority of Frederick Spanheim, that this individual was a Universalist. In a late No. of the "Trumpet and Magazine," we find the following from the pen of Br. Thomas Whittemore.

This individual was a native of Berne, and divinity professor at Wittemberg, in 1592. An article has recently appeared in the "Christian Messenger," from the pen of Br. Thomas J. Sawyer, designed to show that Huber was a Universalist, a fact which Br. Sawyer supposed to have been asserted by Spanheim, in his

"Disputationum Theologicarum Syntagma." Thomas Brown puts down Huber as a Universalist in his History, pp. 240—245. We recollect to have had the case of Huber under consideration seven or eight years since; but we could not make out so clearly that he was a Universalist, as to justify, (with the light we then had) the insertion of his name on the annals of Universalism. Our doubts were principally raised by the manner in which Mosheim explains his sentiments, representing him as differing from the established clergy rather in his words than in his faith. If we submit the extract from Spanhem, to the manner of interpretation adopted by Mosheim in regard to Huber, it still leaves the case in doubt. We are glad of all the information that can be obtained; and hope that yet further circumstances may be brought to light."

We certainly did not intend in the article to which Br. Whittemore refers, to deceive any one, although it appears we were deceived ourselves. We stated the fact that Huber was a Universalist upon the authority of Spanhem, and gave a translation of his words to that effect. Whether Spanhem had been misled by any ambiguity in Huber's language—a supposition not unreasonable—or whether he was willing to represent him a Universalist for the purpose of injuring the reputation of his works, we are not able to determine. His own language, however, seems to us unambiguous. We do not see how he could have spoken as he did, had he not intended to represent Huber as a believer in the salvation of all men.*

Mosheim says, "At the end of the [16th] century, Samuel Huber, a Swiss of Bern, indirectly awakened a new controversy, at Wittemberg, where he taught theology. Fired with hatred of the Calvinistic doctrine of absolute decrees, he maintained that the whole human race were, from eternity, elected of God to salvation; he accused his colleagues, together with all the divines of the Lutheran Church, of being Calvinists; because they taught, that those only are elected whom God foresaw would die in faith. Learned men are at this day agreed, that Huber swerved from the common Lutheran doctrine, rather in words, than in meaning; for what Lutherans maintain respecting the love of God, as embracing the whole human race, and excluding no one absolutely from eternal salvation, this he would explain in a new manner, and in new phraseology. But this age having learned from numerous examples, that new phraseology and new modes of explaining doctrines produced as lasting and pernicious disturbance, as new errors, urged Huber to adopt the old and the universal method of teaching, in preference to his own. And when he declared that he could not do so, and his patrons here and there threatening to produce disturbance, he was compelled to relinquish his office, and go into exile."—B. iv, Cent. xvi, Sec. iii, part ii, chap. i, § 44 Murdock's Translation.

Dr. Murdock, Mosheim's learned translator, appends the following note which may be regarded as satisfactorily settling the point that Huber was not a Universalist.

"It must not be supposed, by the incautious reader, that Huber believed in the final salvation of all men. He used the words *decreet* and *election*, as equivalent to *gracious invitation*. This he supposed, in the eternal counsels of God, extended to all men equally, and without distinction. But to make their calling and election sure, they must repent and believe; which, he supposed, the greater part of mankind *will not do*, and of course will be damned to all eternity. This he expressly stated in the confession of his faith, which he published in 1595."

We infer from the above note that "incautious readers" had, before ourselves, supposed Huber to be a Universalist. But so much for his Universalism. He believed in the endless misery of "the greater part of mankind." Honest man; he had good reason to quarrel with Calvinists!—Thank God there are not many such Universalists in Protestant christendom at the present day.

* His words are, "Absurdam censemus sententiam. *Samuelis Huberi* super hoc argumento, [prædestinatione], quæ circa finem seculi superioris, universam omnium hominum in Christo electionem ad salutem, sive illi credant, sive non credant, spargere et propagnare coepit." &c. *to sneal*

A GOOD SUGGESTION.

We give place to the following suggestion of a young friend with much pleasure. We deem it highly important and have long desired to see a movement among our young men on the subject. It cannot be disputed that such an association, properly conducted, would be productive of vast benefit to the members thereof, and of much gratification, if not decided advantage, to those who were only so far interested as to attend their meetings. To the members it must be specially important for the influence it would exert in disciplining the mind, in exciting habits of reading and reflection, and drawing forth intellectual powers, which otherwise might be suffered to lie dormant. We have surely young men enough in our community to form an association of this kind, respectable alike for character and numbers. And even should those more advanced, who have leisure and opportunity, connect their experience and influence with it, so much the better.

Let those, therefore, who feel any interest in the proposition of our correspondent, give it an immediate consideration, and so far as is possible, search out those who may be favorable, within the circle of their acquaintance, and as speedily as may be consistent with the nature of the subject, let a meeting be called at the Lecture room of the Orchard-st. Church, for general consultation. The season is now so far advanced, that the sooner active measures are taken, the better. We hope the matter will not be suffered to rest any considerable length of time.

P.

Messrs. EDITORS—Believing that societies or associations instituted for the purpose of acquiring and disseminating useful knowledge are when properly conducted productive of great moral benefits—I will therefore take the liberty of recommending through the medium of your columns that as soon as practicable a society for the above named object be formed from the congregations of the Universalist Churches of this city. I would not however be understood as desiring it to consist of Universalists only, but that all feeling an interest in such an association be invited to attend.

Lectures, debates, and written essays on moral and scientific subjects should form the prominent objects of the society, with occasionally a dissertation on some disputed passage of scripture.

The benefits arising from an institution of this nature are almost incalculable, to say nothing of the actual pleasure derived from spending one evening of each week in this most rational of all amusements.

The minds of many young persons are but imperfectly formed, and early impressions, good or bad, have a permanent influence. In a society of the description which I have named the minds of youth may be aroused from inaction and lethargy and developed in all their natural energy and vigor. With such views as the foregoing, I submit it to your consideration.

J. R.

CONVERSION OF THE WORLD.

A recent number of *The Philadelphian* contained a notice to "the Young Men of Philadelphia connected with Presbyterian congregations," desiring them to meet in the Central Church on an evening named in the notice, "at which time many important and interesting statements will be made, in reference to the conversion of the world; and a plan proposed by which the combined efforts of American youth may be made, under God, to bear with effect upon that greatest of all enterprizes."

The object of this article is not to rebuke our Presbyterian brethren for their lack of faith, nor to point out their inconsistency in reproaching us for believing that this "greatest of all enterprizes" shall not fail of accomplishment; but I simply design to present some Bible "statements in reference to the conversion of the world," connected with a few remarks intended to show that these statements are "important and interesting."

The Deity promised that "the seed of the woman shall bruise the serpent's head;" and this signifieth that "where sin abounding grace shall much more abound;" that Messiah shall "finish transgression and make an end of sins;" that he shall destroy the devil and all his works; that he will draw all men unto him; and that therefore he is empha-

cally "the Savior of the world." Gen. iii, 15. Rom. v, 20. Dan. ix, 24. Heb. ii, 14. 1 John iii, 8. John xii, 32. 1 John iv, 14.

Jehovah promised that in the seed of Abraham, which is Christ, all the nations, families and kindreds of the earth shall be blessed; and this signifieth that he will reconcile all things to himself; that he will gather all things together in Christ; that he will have all men to be saved; that all shall be made alive in Christ, and therefore be new creatures; and that every tongue shall confess that Jesus Christ is Lord to the glory of God the Father. Gen. xxii, 18. xviii, 14. Acts iii, 25. Col. i, 20. Eph. i, 10. 1 Tim. vi, 4. 1 Cor. xv, 22. Phil. ii, 11.

I might cite many other corresponding Bible "statements in reference to the conversion of the world," but these may suffice. Surely such universal reconciliation to God is "the greatest of all enterprises." It is every way worthy the God who planned and promised it; and every way worthy the Lord Jesus Christ who is carrying on the great work. O that the people would heartily believe that the blessed Savior shall go on conquering and to conquer, until he is triumphant, gloriously triumphant!

The Bible statements above mentioned are, interesting.—Each son and daughter of Adam has an interest in the matter. We are heirs of immortality! We are heirs of imperishable glory! Celestial theme!

Those statements are important—yea, they are of the utmost importance. Mankind ought to know that they are the statements of the Bible. Whatever God has revealed, should be preached and believed.

"O for a strong, a lasting faith,
To credit what Jehovah saith!"

His statements in "reference to the conversion of the world," are important on many accounts. They are calculated to create gratitude and devotion towards God, and good will and affection to man. They are calculated to satisfy as well as purify the heart of the believer, and naturally induce him to testify, as well by his life as his lips, that "the grace of God, which bringeth salvation to all men, hath appeared; teaching us that, denying ungodliness and every worldly lust, we should live soberly, and righteously and godly in the present world."

A. C. T.

A SECOND PRIZE TALE.—\$25 Premium.

With the view of obtaining an interesting and appropriate Tract, designed to refute the oft repeated charge of the dangerous and immoral tendency of Universalism, and to show on the contrary that the inducements to vice and immorality may rather be found in the partial doctrines which have characterized the church for centuries, or in those doctrines which inculcate the idea that there is pleasure in sin, and in part from some neglect of our own in properly specifying our views on our first Premium, we have determined to offer a second one of TWENTY-FIVE DOLLARS, for the best Tale which may be furnished on the subject named.

We shall expect it to exhibit, by striking illustrations, the superior moral influence of Universalism over Limitarianism, particularly to present the two doctrines in contrast through the various situations and circumstances of life, setting forth their practical effects on their respective recipients, and to follow out this particular with a special reference to the popular notion that Universalism inclines to all evil, and that the only healthful moral influence is to be sought in the appalling doctrine of eternal sin and wretchedness—to combine at the same time as full and comprehensive arguments, from nature and Revelation, as the case will admit, a kind of epitome of the doctrine, showing Universalism to be the eternal truth of heaven, giving the article thereby a strong doctrinal feature—so much of the character and interest of a Tale to be blended with the whole as will deeply fix the readers attention, and cause the arguments to be fully reflected upon, without too frequent or great digressions from the main subject. We want it, in short, to show what Universalism in reality is, both as to doctrine and its influences, in as brief but comprehensive and pleasing form as possible, and to show the absurdity of the charges against it, which we have alluded to in as striking a light as they can well be presented.—The Tale to occupy about ten full columns of the Messenger, in the sized type used on our first page. We think our object will be understood. If, however, any farther explanation is desired inquiries will be promptly attended to.

A committee will be selected and announced before-hand, to decide upon the merits of the articles offered. MSS. to be forwarded to the Publisher, free of expense, by the twenty-fifth of December next, as we wish the successful Tale for the first No. of the Messenger in January 1835.—No MSS. will be received in competition after the 25th unless the time specified for all, shall be extended by general notice through the Messenger. P.

ANECDOTE.

A few weeks since, I visited the neighborhood of Sweetsborough, N. J. for the purposing of preaching the Gospel. On Tuesday evening it was convenient to attend a Methodist meeting. The sermon was unexceptionable in many of its principal features. A lay brother was called upon to pray in conclusion of the evening exercises. To the petitions offered in the commencement of the prayer I could heartily respond Amen—but toward the close thereof there were sentiments and petitions uttered which were revolving to the last degree. "O Lord," said the brother who prayed—"O Lord, convert our wicked neighbors—save them from hell; but if they won't repent—if they won't be converted—kindle a hell in their bosoms now!"—give them now a taste of the pains of the second death! give them now a taste of the pains of the second death! give them now a taste of the pains of the second death!

On Wednesday evening I enjoyed the privilege of preaching in the same house. In the course of my remarks, I mentioned the fact, that whenever Christians feel the Spirit of the Gospel of Christ in their hearts, they fervently pray for the salvation of all mankind; but that when their creeds are in their hearts, they pray according to their creeds;—for example;—we occasionally hear an otherwise good brother pray the Lord to "kindle a hell," etc.

It appears that the misguided brother was present. In subsequently explaining the matter to a friend, he said that "while he was praying he knew there was something wrong in the room—EVERY THING SEEMED AS DARK AS HELL!"

This, then, is the explanation: Whenever a man prays any thing but Universalism, he prays in the dark—the darkness is in his own mind. A veil is upon his heart—but this veil is taken away in Christ. When the soul is filled with love divine, the mind is clear; and in this happy state, the believer may "pray with the spirit and with the understanding also."

A. C. T.

NEW-LONDON, AND VICINITY.

We have pleasure in acquainting our readers that Br. Asher Moore, late of Reading, Pa. has made engagements with our friends in New-London and Norwich, Conn., and Westerly, R. I. to preach at the former place twice in each month, and at the two last, each, once a month for the year ensuing, as will be seen by notice under head of Religious Notices. Our cause is assuming a very interesting and encouraging aspect in that region, and we congratulate the friends there on securing the labors of one who is so well qualified to preach it to them both by precept and example. To a most unexceptionable character, Br. Moore adds much power as a preacher of truth and righteousness. May God strengthen him in his new relation, and enable him to give and receive great satisfaction.

Br. Moore desires all letters, &c. intended for him, to be hereafter addressed him at New London. P.

HERESY IN THE METHODIST CHURCH.

A late number of the Methodist paper of this city contains the following rather threatening article:

Sentimental Amalgamation.

This motto has been suggested by a correspondent who has written on the mischievous effects of allowing Socinians, Universalists, and others of doubtful orthodoxy, to remain members of our Church. Our friend must apply to the proper officers of the Church for a remedy of those evils—for evils they certainly are, which require prompt and vigorous measures to correct them. "A little leaven leaveneth the whole lump!"—And if the leaven of Socinianism and the like dangerous heresies be allowed to infect the church without check or control, the "old leaven of malice and wickedness" will soon come in for a share, and the "whole lump" of the Church will soon undergo a transformation as dangerous to its spiritual health and prosperity as it is to its soundness in the faith. We hope therefore that none of our preachers are so heedless of their

duty as to neglect their ordination vows, one of which is, to be "diligent to drive away all erroneous and strange doctrines." Let this evil then be told to the Church where it exists, that it may speedily be put away from among us.

We like this. Let them bring those of "doubtful orthodoxy" to the test. Doubtless they have much cause for alarm. The suggestion, if acted upon, will have the effect to show men as they are, or compell them to hug still closer the car of popular favor. This is as it should be. If a man will sail along with the popular current, merely because it is popular, while at the same time all his convictions of frankness and integrity actually revolt at it, why let him have some of the galling servitude of a hypocrite! Let him feel that he has sacrificed all the dignity and freedom of a man, for the paltry consideration of a little worldly applause, or securing a little worldly gain. Go on, then, bring them to the severest test. Compel the "doubtful" to cling with an iron grasp to the doctrine and government of your church, or go out entirely from her. "DRIVE away all erroneous and strange doctrines." Issue your Bulls of Excommunication against others, as the more powerful sects used to do against you, and thus prove the consistency of your former complaints against them, for like conduct. But one word of caution.—Show no favoritism. If you find a man of wealth and influence, possessed of "doubtful orthodoxy," urge him not to continue with you—tell him not "that it will make no kind of difference, if he will only keep his sentiments to himself"—but let your appalling anathemas fall as heavily upon him, as upon one who may be so unfortunate as to be destitute of wealth and influential friends—of every thing, in fact, but a good name. Then will you be consistent in fulfilling your "ordination vows" to diligently "drive away all erroneous and strange doctrines" from your church. P.

MATTHIAS THE PROPHET.

We copy the following remarks on the case of this notorious individual, from the last New-York Mirror. Our readers have undoubtedly all been made acquainted, through the secular papers, with a portion of his history, and the recent events connected with him, of his arrest, examination, and commitment to prison on a charge of swindling, &c. which will render it unnecessary for us to repeat it.

It is most unaccountable, (as well observes the editor of the Mirror,) how such monstrous pretensions can find a moment's countenance among rational beings, yet we see the world full of this same species of strange infatuation! As will be seen in the remarks below, we have the perfect paradox, (in the case of this self-constituted prophet,) of a "man assuming Almighty power, yet in the same breath admitting that his power is counteracted by the Prince of Darkness"! This, it is true, one would naturally suppose was about the acme of absurdity and inconsistency, but what is it, in reality, compared with the teachings of many popular denominations of christians—we speak of their creeds, for their better feelings, we know, revolt at the depravity of their Deity when he is presented in his true colors. They profess to worship a Deity, possessing of right (not assumed) almighty power, and yet contend that this same Almighty Power, which is goodness alone, shall be endlessly counteracted by an Almighty evil Power, of his own creation! But we need not pursue the subject. The reader can follow out this hint for himself. P.

Infatuation and Imposture.

The recent exposition in the case of Mathews, or Mathies, or Matthias, the bearded impostor, which has been a fertile subject of comment and narration in the newspapers during the last two or three weeks, presents features of a most extraordinary character, and exhibits the weakness of human nature in a light equally startling and lamentable. The exact line of discrimination between fraud and self-delusion in the mind of the man himself, is yet to be ascertained, and the task will, perhaps, be one of no common difficulty. In either result—whether he shall appear to be all rogue, all fanatic and madman, or a strange compound of both, the case is very remarkable, and presents features of equal interest to the student of human physiology, with almost any that is recorded in the history of mankind. But the effect of his proceedings is even more surprising than their mode and nature. Of his three principal dupes, we are told that they are, (or were,) all men of education, good sense,

and knowledge of the world; and it seems absolutely incredible that, with these attributes, they should have been so grossly, and wonderfully deceived—drawn or driven to such inconceivable lengths—by means so poor, so clumsy, so utterly destitute of any thing like ingenuity or power, as those described in the published statements. The wildest assertions of the impostor seem to have been received for solemn truth, without a shadow of evidence, or investigation, or even plausibility. It was enough for Matthias to declare, and his declaration was implicitly believed; to command, and his dictates were obeyed; and this even from the very beginning of the delusion. It is impossible to imagine how pretensions so absurd and monstrous should have been accepted and acknowledged in all their naked folly—without a moment's hesitation—without, so far as yet appears, even the poor excuse of some trick, some crafty and well-managed deception of the senses. A tale full of the most glaring inconsistencies and improbabilities is swallowed without a doubt, without even a thought of examination. A man assumes the possession of Almighty power, yet in the same breath admits that his power is counteracted by the prince of darkness—pretends to be the Lord of heaven and earth, yet avows his dependence upon his dupes for the very means of living—alleges himself to be the dispenser of life and death—of health and sickness, yet acknowledges that he is subject to indisposition in his own person—and men of sense and understanding do not perceive the inconsistency and falsehood of his story! Claims the power of working miracles, and yet is not required to give proof of his assertion! If the tale were handed down to us from ancient times, we should be loth to give it credence. The writer of this paragraph has seen and conversed with Matthews, and his astonishment is, therefore, perhaps, greater than that of many who know nothing more of the impostor than what has been made public. The impression wrought upon our mind by his manner and discourse was little favorable either to his moral or intellectual qualifications; and least so to the former. To use a common and expressive phrase, we thought him much more knave than fool, and quite enough of both to prevent him from being looked upon with any consideration. He seemed to be grossly ignorant, and of very limited capacity, yet possessed withal of a certain shrewdness, such as is often found in very common minds. The subject of conversation was his own pretended power of working miracles, which he was endeavoring to establish by a sufficiency of vague, but very confident assertions. Various questions were propounded to him by ourselves and others, to which he answered with a sort of clumsy and verbose cunning, in which nonsense and ingenuity seemed to struggle for the mastery. He was required to work a miracle upon the spot, but evaded the requisition with the usual balderdash of impostors, about the want of faith, the indignity of exerting divine power merely to indulge an idle curiosity, etc. etc. It happened, however, that in the beginning of his discourse, he had made an admission as to a certain fact, which enabled us to propound a series of questions, that must inevitably have thrown him bodily upon the horns of a dilemma, let him answer as he might. Answer he did, the first two or three, quite unsuspectingly; but before the series was completed, and while we were as yet only laying the foundation for his final discomfiture, he had shrewdness enough to perceive our drift, although not enough to escape it cleverly and handsomely. He broke off the conversation at once, and refused to answer any farther. We must do him the justice to add, however, that he did it with the most unblushing effrontery, and without the slightest appearance of confusion or even consciousness.

THE METHODIST DISCIPLINE.

Br. Grosh, of the Magazine and Advocate, has recently given a series of Nos. in examination of the Methodist Discipline. We copy below the closing part of the 7th and last No., as presenting some prominent traits in the character of the founder of Methodism and the author of the much boasted Discipline of the Methodist Church. The concluding observations of Br. G. may be deemed severe. Perhaps they are, in general application; for we doubt not there are numbers among the Methodist clergy who are all we could wish in practice, but misguided in doctrine. But that there are some who are strangers to Christian influences, and devoid of principles of honesty and integrity, we think there is too much evidence to dispute. And the Discipline forms a most admirable means by which this class can carry on their conspiracy against the rights and privileges of their unsuspecting associates and followers. As we intimated in an article on the Methodist Church, a few weeks since, we believe public attention is awaking to this subject, and we can only hope that it may be accelerated by every laudable means.

To conclude. The whole book—every part of this singular system of government and discipline—is worthy of a careful and attentive perusal and consideration. The whole government was planned, founded and matured, by a man who, however good in other respects, was a perfect hater of republican principles and equal rights—a despiser of “the people” and a determined adherent to the “divine right” of kings and priests to rule supreme and alone. Such was John Wesley—such is the government with which he cursed the Methodist church, as is evident from the following letter, as it appeared in the Baptist Register of this city.

The Founder of Methodism.—We have never, says the Vermont Chronicle, seen any thing more characteristic of the whole mind of John Wesley, than the following letter from him to Mr. John Mason, published in the London Wesleyan Methodist Magazine for April last. His hatred of every thing like Republicanism, either in church or state, his unwavering adherence to what he had once resolved upon, his plain, direct, straight forward way of doing business, and his quenchless ardor in the great work to which he had consecrated all his powers, are all exhibited in about a dozen lines.—The letter is dated,

“Near London, January 13, 1790.

“My Dear Brother.—As long as I live, the people shall have no share in choosing either stewards or leaders among the Methodists. We have not, and never had any such custom. We are no republicans and never intend to be. It would be better for those that are so minded to go quietly away. I have been uniform both in doctrine and discipline, for above these fifty years; and it is a little too late for me to turn into a new path, now I am old and grey-headed. Neither good old brother Porna (God bless him!) expects from me, nor Brother Wood, nor Brother Flamank.

“If you and I shall be called hence this year, we may bless God that we have not labored in vain. Come, let us have a few more strokes at satan’s kingdom, and then we shall depart in peace.”

No reflecting mind can read the discipline, without discovering every where the priestly chain that binds all in slavery to ecclesiastical tyranny. It is true, in many cases the priest is fettered, but it is to his equals.

In some cases the chains are wrapped in soft words and pretended love—but they are still chains, and are no less tightly drawn, than if the “naked iron entered into the soul.” That God in his providence may open the eyes of our Methodist brethren to see the aristocratic despotism of their church, and give them moral courage and strength to sever their chains, and thus deliver themselves from the rule of cunning priests who profess to “labor night and day,”

both in public and in private,” for the good of the people, when *their own* good is their almost only aim, is the fervent desire and prayer of the writer, as it must be of every lover of religious liberty and equal rights.

* * * Br. S. W. W. is informed that nothing has been received from either of the persons named. Have called on the individual here—nothing done yet. We will attend to it as soon as there is. The residence of the two brethren named will be found on referring to the list of Clergymen, No. 35, 2d vol. of Messenger.

P.

THE 4th VOLUME.

Our Agents and friends will do us the favor to make as early returns as possible of all new subscribers which they may have for the 4th volume. It is important that we have the names at the commencement of the volume, as far as possible, that we may regulate our edition to the probable number wanted.

We particularly desire, also, all who intend to discontinue at the close of this volume, to advise us of it at once, without expense to us.—We issue a uniform edition, regulating the extra supply at first as near the probable demand as we can, and if former subscribers receive 5 or 6, or more Nos. and then discontinue, it can readily be seen that we suffer materially. Just as many sets are broke, for the whole year, as there are individuals who thus receive them over the time. Let each one then, *without fail*, either write us himself, post-free, or get the Post-Master to notify us, that he wishes it discontinued. We desire this matter to be specially attended to, as we shall be compelled to hold each one responsible for the volume, who neglects it.

To Correspondents.

The first request of “G. R.” under date of Sept. 28th, will be complied with. Regarding the Questions, to which he alludes, we can only say, that at the time, we deemed them of little importance, to occupy our columns, and they were laid by—where we cannot now exactly say, though we might doubtless find them, on special examination. But as his first request will be complied with, there will be no occasion to trouble ourselves about them.

Whether we fear controversy, or not, is a matter which we shall not now discuss. Our columns for three years past will best show how great a degree of *curiosity* has pervaded them.

“C. W.” Shandaken, is informed that the senior editor recently delivered a Discourse on the subject to which he refers, and will repeat it again, by special request, in the course of the fall, when the leading arguments will be given through the columns of the Messenger.

Married.

On Monday evening Oct. 13th, by Rev. Dr. D. C. Lansing, Mr. STEPHEN L. WOOD, of Pelham, Mass. and Miss MARY, daughter of the late Capt. Isaac Little, N. Y.

Religious Notices.

Br. B. B. Hallock will preach at Newark, N. J. on Sunday 18th inst. (to-morrow.)

Br. S. J. Hillyer will preach in Somers Sunday evening Oct. 19th; at Ridgefield Tuesday evening the 21st. at Poundridge Friday evening the 24th, and at Wilton, Friday evening the 21st.

Br. Asher Moore will preach in Westerly R. I. the first Sabbath—in New-London, Conn. the second and fourth Sabbaths, and in Norwich, Conn. the third Sabbath in each month, until further notice.

Br. Le Fevre will deliver a lecture at Bridgeport Conn. on Thursday evening Oct. 23.

Br. Bulkeley will preach at Annsville, or Peekskill, 1st Sunday; in Milton the 3d Sunday, and in Collarborough and Sing Sing, the 4th Sunday in each month, for the year ensuing.

Br. Matthew H. Smith, of Hartford, will preach in New-York on Sunday 26th Oct. in exchange with Br. Le Fevre.

Br. A. Case will preach in Huntington L. I. the 4th Sunday in Oct.

Br. James McLaurin will preach at Monroe Oct. 19th, (to-morrow,) at Middleville N. J. Sunday 26.

* * Br. James McLaurin is requested to make an appointment for an evening Lecture at Newton, Sussex co. N. J. on his next circuit through that section, which will be within the last week in this month. He can address a line naming the evening to Mr. Charles Rhodes at Newton, who will make the necessary arrangements.

P.

DEATH.

What, What is death,
Which, with an awful power,
Lays his strong claims on mortals, from the hour
Of early breath? Is he transgression's child?
Or the stern servant of a Sovereign mild,
To call us where the strife of earth is o'er?

Where dwelleth Death?

Where the sepulchral wall
Hath tears of chilness? In the voiceless hall?
Mid things of blasted beauty? No—tis there
His victims rest—but oh, his home—is where?
Around our pathway—yea—withn us all?

The home of Death?

Mark ye the great, and fair,
Where the blest links of fond affection are;
Where glistening eyes, and cheeks of rosy hue,
Would look defiant at his withering dew;
And ye shall find him ever, ever there!

The path of Death?

'Tis in the forest land,
In the throng'd cities, and the desert's sand,
On the blue ocean, where the fearful wave
Moved by his mandate, makes for life a grave,
And grasps its thousands with a yawning hand!

His mission—what?

To hush the throbbing heart?
Ties which have strengthen'd with each breath to part?
To blanch the lip, and lay the tearless lash
So still, that love's sweet glances ne'er shall gush
From the dear fount, seal'd by his icy dart.

Death's missions these—

Felt by all doom'd to die—
Seen with a surface-glance, by every eye!
But to the christian only is death known,
As the kind touch which casts to earth its own,
And frees the spirit for its flight on high!

Portsmouth Journal.

MY SISTER.

One morning in my early life, I remember to have been playing with a younger sister, not then three years old. It was one of those bright mornings in spring, that bring joy and life to the heart, and diffuse gladness and animation through all the tribes of living creatures. Our feelings were in perfect harmony with the universal gladness of nature. Even now I seem to hear the merry laugh of my little sister, as she followed me through the winding alleys of the garden, her cheek suffused with the glow of health and animation, and her waving hair floating in the wind.

She was an only sister, the sole companion of all my childish sports. We were constantly together; and my young heart went out to hers, with all the affection, all the fondness, of which childhood is capable. Nothing afforded me enjoyment, in which she did not participate; no amusement was sought, which we could not share together.

That morning we had prolonged our play till near the hour of breakfast, with undiminished ardor, when at some slight provocation, my impetuous nature broke forth, and in my anger, I struck my little sister a blow with my hand.—She turned to me with an appealing look, and the large tears came into her eyes. Her heart was too full to allow her to speak, and shame made me silent. At that moment the breakfast bell summoned us away, and we returned to the house, without exchanging a word. The excitement of play was over, and as she sat beside my mother at breakfast, I perceived by occasion of stolen glances at her, that she was pale and sad. A tear seemed ready to start in her eye, which her little self-possession could scarcely repress. It was only when my mother inquired if she was ill, that she drank her coffee and endeavored to eat. I was ashamed and grieved, and inwardly resolved to embrace the first opportunity when we were alone, to throw my arms round her neck, and entreat her forgiveness.

When breakfast was ended, my mother retired with her into her own room, directing me in the mean time to sit down to my lesson. I seated myself by the window and ran over my lesson, but did not learn it. My thoughts were

perpetually recurring to the scene in the garden, and at table.

It was long before my mother returned, and when she did it was with an agitated look and hurried step, to tell me that my poor Ellen was very ill. I asked eagerly if I might go to her, but was not permitted lest I should disturb her. A physician was called, and every means used for her recovery but to no purpose. The disease which was in her head, constantly increased in violence, and she became delirious. It was not until evening that I was permitted to see her. She was a little recovered from the severity of her pain, and lay with her eyes closed, and her little hand resting on her pillow, beneath her head.

How I longed to tell her the sorrow I felt for my unkindness to her in the morning, and how I had suffered for it during the day. But I was forbidden to speak to her, and was soon taken out of the room. During that night, and the day following, she continued to grow worse.

I saw her several times, but she was always insensible of my presence.

Once indeed, she showed some signs of consciousness, and asked for me, but immediately relapsed into her former state.

On the morning of the third day, I rose at an early hour, and repaired to the sick room. My mother was sitting by the bed. As I entered she drew me to her, and for some time was silent, while the tears flowed fast down her face. I first learned that my sweet sister was dead, as my mother drew aside the curtain that concealed her from me. I felt as though my heart would break. The remembrance of her affection for me, and my last unkind deed, revived in my mind, and burying my face in the folds of the curtain, I wept long and bitterly. *

I saw her laid in the coffin, and lowered into the grave.

I almost wished to lie down there with her, if so I might see once more, her smile, and hear my forgiveness pronounced in her sweet voice.

Years have passed away, and I am now a man—but never does the recollection of this incident of my early life fail to awaken bitter feelings of grief and remorse.

Never do I see my young friends exchanging looks or words of anger, without thinking of my last pastime with my own loved Ellen.—*Religious Magazine.*

ETERNITY—An Extract.

Eternity!—the only theme that confuses, humbles, and alarms the proud intellect of man. What is it? The human mind can grasp any defined space, any defined time, however vast; but this is beyond time, and too great for the limited conception of man. It had no beginning, and can have no end. It cannot be multiplied, it cannot be divided, it cannot be added unto—you may attempt to subtract from it, but it is useless. Take millions and millions of years from it, take all the time that can enter into the compass of your imagination, it is still whole and undiminished as before—all calculation is lost. Think on—the brain becomes heated, and oppressed with a sensation of weight too powerful for it to bear; reason totters in her seat, and you rise with the conviction of the impossibility of the creature attempting to fathom the Creator—humiliated with the sense of your own nothingness, and impressed with the tremendous majesty of the Deity.

PROSPECTUS**FOR THE FOURTH VOLUME OF THE
Southern Pioneer & Gospel Visitor.**

The Pioneer will, as heretofore, be devoted to the exposition of Scripture, to the defence of Universal Reconciliation, and to the inculcation of piety and morality. It will carefully watch our liberty, zealously advocate free inquiry and equal rights,

and faithfully expose all the devices of those who are seeking to obtain a lawless power over their fellow beings. It will be the unwearied advocate of Truth and Liberty and the uncompromising enemy of Error and Tyranny.

As it will be published weekly, it will contain more miscellaneous reading than the previous volumes. Besides, it will contain an impartial record of the passing political events. Living so near the seat of government, we shall be enabled to give the earliest intelligence of all that will interest our readers.

With the first number, we shall commence the publication and review of Rev. Wilbur Fisk's Sermons against our faith. Mr. F. is a gentleman of learning and talents, of high standing among the Methodists, and his Sermons have had an extensive circulation. We shall forward him the Pioneer, till the review is closed, and then our columns will be open for any remarks he may be disposed to offer.

The Controversy between Messrs. Ely and Thomas having been resumed, we shall commence its publication forthwith and continue till the close. Mr. Ely is a Presbyterian and Mr. Thomas a Universalist; and their controversy is on the question whether endless misery is a doctrine of the Bible.

The interesting Sketch Sermons, by Br. R. Streeter, are to be continued. We have also the promise of regular contributions from several brethren, which in addition to those we have already, cannot fail to render our columns instructive and interesting.

We trust that the new arrangement will meet the approbation of our patrons. We appeal once more to their generosity and their love of our faith. If they will consider the untiring measures of our opponents, they cannot be slothful or inactive.—While men slept, the enemy came and sowed tares among the wheat.

CONDITIONS.—The Pioneer will be published weekly in Baltimore and Richmond, in quarto form at 1,50 if paid in 3 months. Otherwise \$2 will be charged. Agents who will remit ten dollars within 3 months shall be entitled to 8 copies. Letters (post paid) directed O. A. and S. P. Skinner, Baltimore, Md. or Jabez Parker, Richmond Va. will receive prompt attention.

HYGEIAN MEDICINE.

The undersigned has the sole General Agency for the United States, of that valuable Medicine, known as

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The unparalleled success which has attended the use of this Medicine for the period that it has now been before the public, is the surest pledge that can possibly be given of its highly valuable properties. As a remedy for general application, in purifying the Blood, and producing a healthy action through the entire range of the System, it probably stands unrivaled. The Pills have been found eminently useful in the following, among other Complaints, viz. Quinsy, Dyspepsy, Headache, Cough, Catarrh, Colic, Cholera, Bilious Colic, Gravel, Piles, Jaundice, Consumption, the various classes of Fevers, Fever and Ague, Scrofula, Syphilis, Palpitation of the Heart, Rheumatism, &c. &c. The use of a single Dollar Package will in most cases convince a patient of their beneficial properties. Indeed a fair trial of them, in accordance with the directions accompanying each package, is the only recommendation they need.

From a personal trial of the Medicine, its general use in his family for two years, and observations of its beneficial effects in others, through his circle of acquaintance, the undersigned can recommend it to the public with the most perfect confidence. By this he does not mean to be understood that it will restore the dead to life, but that he knows it, from actual experience and observation, to be a valuable combination of curative properties.

The Medicine is put up in packages of \$1 each, with a pamphlet comprising a brief treatise on the origin of disease, and very full directions for the use of the medicine.

Applications for Agencies, (post paid,) must be accompanied by the most unexceptionable references—in the city so far as is possible. All orders addressed, L. H. FINCH, at the General Agency Office, No. 2 Marble Building, Chatham-Square, foot of Bowery, N. York, or to the undersigned, at the same number, will meet with prompt attention.

P. PRICE.

N. B. Will the Agents and friends of this paper, in the more important locations where the Medicine is not introduced, name to us by letter suitable individuals as Agents for the sale of it. We desire responsible persons and choose to place it in the hands of Druggists, as far as possible. It is now selling rapidly wherever introduced and known, and we wish to distribute it through the country as speedily as possible.

P. P.